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Herald of Holiness

CHURCH OF THE NAZARENE

Where Do You Live?

(See page 3.)

CAN WE KNOW THE WAY?

(See page 5.)

BIBLE SUNDAY

December 14



THE WORD OF GOD

I HAVE been the proven and trusted Friend to millions and will be to you all that you will allow me to be. I will cause you to know wisdom. I will direct you in paths of righteousness. I will take the bitterness from your disappointments. I will encourage you in your failures and steady you in your successes. Before me your discouragements will vanish. I will silence your doubts, lighten your burdens, dispel your gloom, alleviate your suffering, and mitigate your sorrows. I will be your Rock of Defense. I will illuminate your pathway. I will ennoble your character. I will satisfy your soul. I will enrich your spirit. I will bless your life. I will be faithful. I will reprove. I will rebuke. I will correct. Yet all will be done in love.

Let not prosperity entice you from my sacred pages. Let not adversity rob you of my comradeship. Neither leave me nor forsake me. Fear not for me—I am adamant against my critics and my foes.

Drink deep at the fountain of my thoughts. Have neither fear nor hesitancy. None has sounded my depths. Yet none in sincerity has turned away empty or failed to find my heart. My wealth is exhaustless. My treasures are matchless, I abound in nuggets of purest gold. My bypaths are as precious and inviting as my great main highways of thought. Discover and explore them for yourself.

Meditation unlocks my sweetest secrets. Prayer unfolds my rarest beauties. Faith grasps my sublimest teachings. Obedience secures my choicest blessings. The Holy Spirit is my unerring Interpreter. He will reveal my truths to your sin-purged, yielding, thirsting, trusting heart.

I am heaven-born, written that you might know and believe that Jesus is the Christ, the Son of God, and that believing, you might have eternal life through His name. I am the Sword of the Spirit. I am God-breathed, I am eternal. I am your Friend. I AM THE WORD OF GOD.

J. F. LEIST



General Superintendent Lewis

REPEAL 1969?

WOULD you like to repeal this year of 1969? Would life be better and the judgment day be easier if this year were left out of the record?

If so, then you should read again the prayer of the Psalmist, "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalms 90:12). That was a prayer that is certainly not out-of-date. It's a prayer of value as long as we have time to act accordingly.

This year will soon be gone. Its days are numbered. And so are your days and mine.

Time is a great mystery, so common, so much a part of our lives, and yet so strange. All our realm is governed by it. We are forced to fall in line and keep pace with its measured step.

The Psalmist realized that the only thing we can really do about time is to "apply our hearts unto wisdom." Perhaps the greatest definition of wisdom is "the right use of time."

"Use it or lose it," can certainly be said of time.

Have you lost this year? Or have you used it in wisdom?

The inspired Book admonishes us to be "redeeming the time" (Ephesians 5:6). This is our prerogative. It is an act of will. It is our deliberate, purposeful act of making life a response to the One who made "time" for us.

We must hasten, for time grows late and we can use only what's left of it, and what's left of us. Let's use it for Him.

There is a strange thing about "time." We cannot redeem our yesterdays. They are gone and charged up to our record. Neither can we use the tomorrows. We can only command today. No one ever testifies for Christ tomorrow. He can only testify and work for God today. Don't let your tomorrow steal your today.

Right now, this hour, do that Christian deed that will make this day an asset on your record of the ages.

"Repeal 1969?" No! It is not up for vote. It is forever a part of the life we have lived . . . So let us fill its last days with Christ, the church, and praying, and giving in His name, and loving our fellowmen more, and smiling, and witnessing to those who have "lost" another year. □

• By Robert H. Scott
Santa Ana, Calif.

WHERE DO YOU . . .

LIVE?

"If you make my word your home you will indeed be my disciples; you will learn truth, and the truth will make you free."

(John 8:31-32, *Jerusalem Bible*)

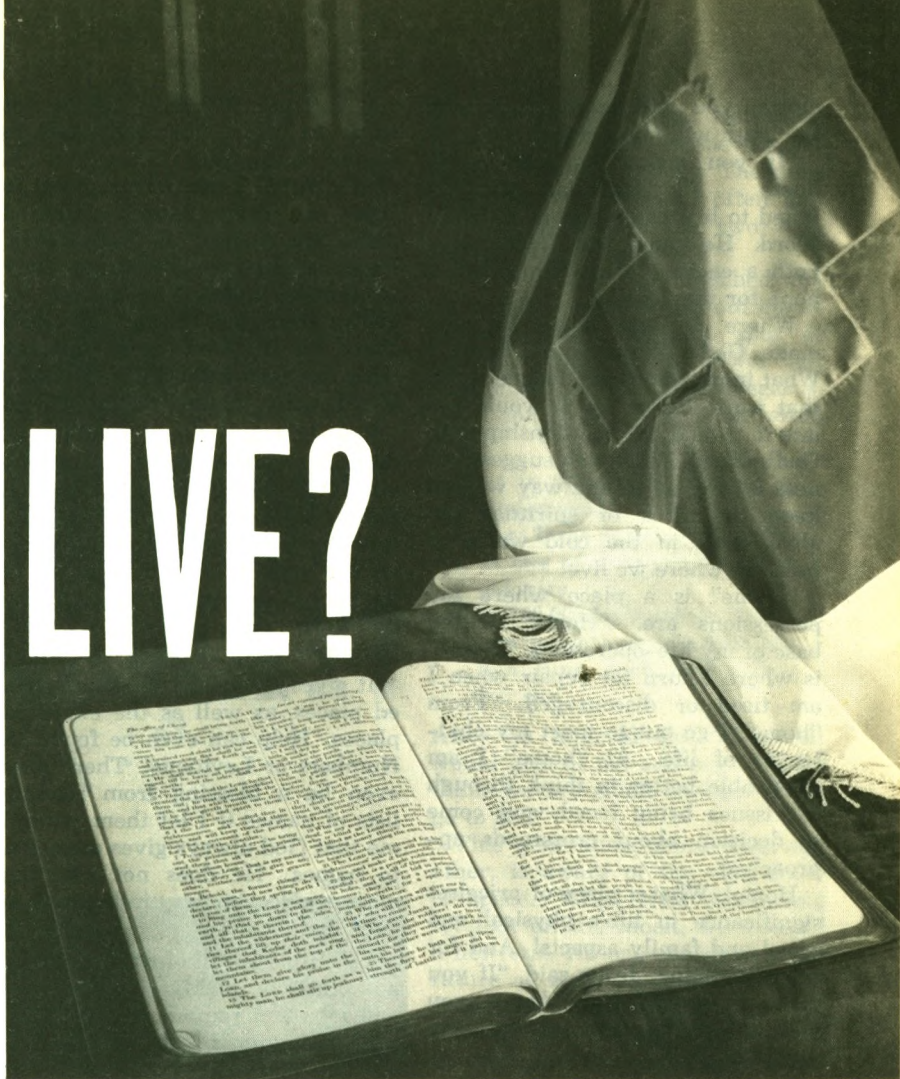


PHOTO BY LUOMA

HE WAS frustrated . . . sincerely so! He had tried hard to be something . . . and he had failed! He was sick about it. In his frustration, he was groping . . . for reasons . . . for new hope . . . for relief from guilt.

He was asking questions. Part of his frustration was because he knew his questions were not new. They had been asked by others who had failed . . . and they would probably be asked in the future.

Through his questions, his frustrations tumbled out; in fact, more than frustrations . . . almost hopelessness! "Where I live," he asked, "where I live, how can God expect me to live above sin . . . to be a Spirit-filled Christian?"

He wasn't referring to a specific house number on a specific street, nor was he even referring to his specific town. He was talking about life—everywhere he had to live it—contemporary life in contemporary society.

"How can the holy life be lived where life today has to be lived?" That was the one big question. In the question was revealed the essence of his failure, the essence of his frustration.

Well, who's going to deny the problem? It's there, and it's a real one! We live in a society and in a day where there are constant pressures against the attempts to be good and godly.

The pressures are always around us to conform—to shade truth in order to accommodate legitimate situations—to take lines of least resistance—to hold off identifying with all that we should identify with. Pressures. Problems. Temptations. Frustrations. Who hasn't felt them? "How can the holy life be lived where life today has to be lived?"



One answer reached out, as I reflected on my concern for "him" (and for myself). It was there in God's Word. It was revealed in a new way by the wording of one of the new Bible translations. It was in John's report of one of the dynamic dialogues of Jesus.

In the King James Bible, I had often read the words: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Wasn't Jesus speaking here of the coming privilege of the Spirit-filled life, of life above sin in whatever day man lived?

Well, reading those same words in the *Jerusalem Bible* brought out not only God's call to and privilege of such a life—it gave one great clue as to how it can be possible. The new translation reads: "If you make my word your home you will indeed be my dis-

ciples; you will learn truth, and the truth will make you free."

"If you *make my word your home* . . .!" "He" had certainly failed to live as he should in God's Word. He knew that. Here were both a cause of his failure and a hope for the solution.

Where do you live? Do you make God's Word your "home"? What implications are locked up in that word "home" as it would relate to us and our relationship with God's Word! What rich suggestiveness is here as to one way we can keep the fires of spiritual life alive, even in the cold world of hostility where we live!

"Home" is a place where my possessions are. "Home" is the base of my life-operations. "Home" is where I turn for repair when I am tired or discouraged. From "home" I go out to meet my challenges of life. At "home" I am often able better to think through the issues being faced, and come to decision about crossroads approached.

Home! What a place of priceless significance in life's physical and social and family aspects! And for spiritual living, Jesus said, "If you *make my word your home*, you will indeed be [able to be] my disciples!"

How many of the "once sanctified," the spiritual wrecks that litter the highways of busy contemporary life, might have been prevented IF only a twentieth-century disciple had made for himself a "home" in God's wonderful Word! My frustrated friend with his failure admitted it. "Yes, I have let myself 'live' far too long periods apart from God's Word."

Have you discovered the "helps to holy living" that come through making your home in God's Word? Or have you underestimated its power, its relevance, its assistance for the kind of day in which we live?

It is true! My daily life is not ready to begin, not really safe to begin, unless my "home" is in God's Word. I am not prepared to fight my daily battles unless I make my "home" in God's Word. I am not ready to resist my daily temptations unless I have come recently from the "home" of God's Word. I can best carry out my daily assignments only if God's Word is my "home," where I live!

The Bible! I should read it . . . daily. I should study it . . . memorize it . . . take advantage of added light and insight from new and different translations. I should discipline myself to read from *all* of its content—even parts that may not seem so interesting or important to me.

It gives me help from unexpected places, as well as the expected places. Help can even be found in Numbers or Leviticus! There may even be a blessing from reading lists of names if I let them remind me that God always gives attention to names. He does not see just masses—He knows individuals—even me!

The Bible is full of details. I will not skip too quickly over them. I will let them remind me that God gives attention to details . . . including the details of my life!

God's Word contains its own power. It has the capacity to help me even when I do not realize I am receiving help!

Where do you live? "If you make my word your home, you will indeed be my disciples!"

No, it isn't easy to be a Christian, to live the holy life in our kind of contemporary world. But it can be done! Let me learn it that I may be made strong by it: *To live in God's Word* is indeed one of God's most significant "helps to holy living"! Let me always make God's Word my "home"! □

Plumb Line

WE HAVE been using a plumb line for the setting of our walls at the church construction site. The line is a fine, thin cord to which is attached a heavy, leaded weight. This weight, being pulled down by gravity, gives a perpendicular line by which we line the walls and partitions of the church to make certain they are straight. It is a very simple, yet a most accurate, device used many times by builders.

Likewise there is a spiritual Plumb Line by which each one of us may measure his life. This Plumb Line is God's Word, and the plumb bob is God's law. By taking a careful reading from these we may determine our spiritual status. If at any time we are out of line, we should ask the Holy Spirit to help us to make right anything that is not harmonized with God's standard.

Here is a measurement that is always consistent and is always accurate. It is not affected by the temperament of people, nor by the judgments of man. God's Word and His standards are the same at all times. We should make certain our lives are plumb with God's will.—J. WILMER LAMBERT, *Jamestown, N.D.*



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• By Tom Nees
Dayton, Ohio



IN ONE of his books, *Naturalist* Charles William Beebe tells of his visits to Colonel Theodore Roosevelt which would often end late at night with the two men looking at the stars.

Beebe writes: "We searched until we found, with or without glasses, the giant, heavenly spot of light-mist beyond the lower left hand corner of the Great Pegasus, when one or the other of us would recite:

That is the Spiral Galaxie of Andromeda.

It is as large as our Milky Way. It is one of a hundred million galaxies.

It is 750,000 light-years away. It consists of one hundred billion suns, each larger than our sun.

After an interval Col. Roosevelt would grin at me and say: 'Now I think we are small enough! Let's go to bed.'"

This generation, more than any other, is aware of the magnitude of space. When Neal Armstrong set foot on the moon, we entered a new era. No one can predict the future of space exploration except to be sure that, as long as man inhabits this planet, attempts will be made to explore the universe.

As scientific inquiry seeks to understand the mysteries of the physical world, some other questions arise which science cannot answer but which scientific inquiry makes even more urgent. What is the origin of the world? What about its purpose? What is man's place in this vast expanse? Why in this cold, impersonal cosmos should there be a being capable of exploration? What is life, and death?

Was it not unusual that on the eve of man's first moon landing the nation and world were called to prayer for the safety and success of the astronauts? Haven't we been led to believe in the ability of the scientist to accomplish his task without faith or religious assumptions? Yet on the occasion of man's greatest scientific exploration a nation was asked to pray.

And when the astronauts returned, President Nixon welcomed them home with words of praise and called on a navy chaplain to offer a prayer of thanksgiving.

Such unpredicted reverence wit-

NASA PHOTO



nesses to an awareness on the part of those closely involved with this quest for new knowledge that man needs the support of religious faith.

Our questions about the size, origin, and purpose of the world have not abated; they have increased in recent years. New discoveries uncover new horizons previously unknown! As we begin to experience firsthand the threatening expanse of space, the question of human existence is even more puzzling.

We can understand the disciples' apprehension when Jesus spoke of His death and resurrection and of the future of man. In John 14, His words are recorded: "In my Father's house are many mansions." He might have said to this generation: "In this universe there are many solar systems." Then He said: "I go to prepare a place for you."

The biblical account of creation has meant for many people an original act of divine creativity by which the world was formed—after which God rested and has continued to rest except for occasional interventions of special revelation. The scientific counterpart to such an interpretation is known as the "big bang" theory of origins.

Astronomers now talk about "continuing creation." Some are suggesting a theory based upon evidence which indicates there is no boundary to space. The universe is expanding, they say.

This is in harmony with the biblical picture of God's creative activity. Several psalms speak of God's continuing creative influence. Without scientific knowledge, the Psalmist believed it to be God's nature to create, to go on creating, when he said: "When

thou sendest forth thy spirit, they are created: and thou renewest the face of the ground" (Psalms 104: 30). John writes of Christ: "All things were made by him" (John 1:3), and records the words which imply His continuing creativity: "I go to prepare a place for you."

When Jesus suggested to the disciples that they knew the "way" to this "place," Thomas was the first to protest. Even today with travel to the moon possible and probes beyond a reality, no one would suggest knowledge of anything like a "place" being prepared for man's eternal existence.

"How can we know the way?" asked Thomas. We too ask this question about the ultimate purpose of things. With our new knowledge and technical skills the questions increase.

Lord, out there where everything is so big,

so threatening,

Where are You?

Where are we?

Where are we going?

Lord, show us the Way.

Jesus answered, "I am the way, the truth, and the life."

Just recently I talked to a family about Christ. Out of concern for their children and curiosity about our church they accepted an invitation to worship with us. In their home on a return visit I asked a question about their knowledge of spiritual things.

The husband answered: "I believe in God. I believe in the Bible. I believe in Jesus Christ, heaven, and hell. I believe that if I sin I'll go to hell, but I really don't know how to get to heaven."

What an opportunity to outline the plan of salvation! As I listened I prayed, "O Lord, help this man and wife, parents of four small children, to know before I leave how to get to heaven." People are still wanting to know with Thomas, "Can we know the way?" It's the basic question of life.

My visit concluded that evening with a prayer of thanksgiving for this couple who the first time in their lives openly acknowledged their need, confessed their sins, and accepted Christ as Lord. Now they know the Way.

We may be thankful for the advances of science. The list of benefits from just the Apollo project alone is impressive. Most of

us will live longer and more comfortable lives because of scientific breakthroughs and technological applications.

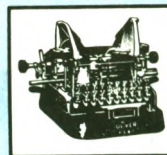
But there was only one Person who ever claimed to know the way to eternal life. In majestic, simple words He said: "I am the way," and since His resurrection believers have included the learned men of past and present.

Modern scientists are not hesitant to admit the limits of their ability and many confess their faith in God, whose creativity defies comprehension.

As long as this world stands and life goes on, people will still wonder, Can we know the Way? and the answer will remain, "I am the way." □

50 YEARS

AGO . . .



in the
Herald
of Holiness

"The Fine Art of Giving"

THE securing of the billions of money with which to finance the World War was a revelation to the wiseacres who had persistently declared that the possibility of a long-continued world struggle was lessened because of the inability of the master financiers of the world to finance it. But the impossible was achieved, and for over four years the world contest was carried on with seemingly no end to the money-giving possibilities of the contestants.

The money was here: all that was required was the spirit of giving it for that particular purpose. What greater incentive for giving does the Christian need than that he has—for His sake and to build up His kingdom!—Dean CHARLES R. BROWN, D.D., December 8, 1920.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also" (Matthew 6:19-21).



Healing for Today

WHAT about divine healing?
Is it a fact that physical and mental healing is available in our day through faith in Jesus Christ? Or, as some maintain, was this gift coextensive only with the apostolic ministry?

If divine healing is meant for us in this age, may we expect it to be in every instance an instantaneous work, or may it in some cases be a gradual recovery? Is it ever partial, and not fully complete?

Does God give the gift of healing to certain individuals and withhold it from others? Is the gift of faith for healing ever given to someone for a specific case, and not as a residual gift?

These are questions many sincere Christians are asking today—questions that deserve serious thought and scriptural answers.

That it is God's will to heal is both a scriptural and an experiential fact. Proof of this is found very early in the record of His dealing with mankind.

Although the Old Testament has little teaching on the subject, it contains a number of specific examples of divine healing. Abraham prayed and God healed Abimelech, and his wife, and his maidservants. In Elisha's day Naaman was healed of his leprosy; a dead child was returned alive to his mother's arms. Hezekiah was healed, and lived another 15 years.

The New Testament is replete with both instances and promises of divine healing. It is woven into the gospel story as definitely as threads of certain colors into a Navajo blanket.

It is impossible to think seriously of the Saviour and His earthly ministry without remembering Him as the Great Physician. Within the four Gospels 26 cases of individual healing are recorded.

Besides these, many are mentioned in a general way: such as Matthew 4:23, . . . *teaching in their synagogues . . . and healing all manner of sickness and all manner of disease among the people*; Luke 5:15, . . . *and great multitudes came together to hear, and to be healed by him of their infirmities*; Mark 6:56, *And as many as touched him were made whole*.

Jesus' disciples were commissioned to *heal the sick, cleanse the lepers, cast out devils* (Matthew 10:8), and after His ascension they were still fulfilling this commission. It was following the lame man's healing that Peter and John were thrown into prison. In response to faith, Aeneas was cured of palsy, and Dorcas and Eutychus

were restored to life. And nowhere in the Scripture is there any indication that this commission has been rescinded.

It seems apparent that both faith healing and the employment of medical science are endorsed by the Word. James (1:17) tells us, *Every good gift and every perfect gift is from above*. This would naturally include the gift of surgery, the making and use of medications. But James also goes on to give instructions and encouragement regarding healing through faith in Christ, assuring us that *the prayer of faith shall save the sick, and the Lord shall raise him up* (James 5:15).

To hold that divine healing must in every case be an instantaneous and complete work can close the door on faith. Perhaps herein lies the problem of public healing services; people wait around and look on to see if there will be something spectacular, their curiosity often greater than their faith.

To the two blind men of Matthew 9, Jesus said, *According to your faith be it unto you*.

When faith cannot grasp the whole, God does not despise the part.

In one of the first revival meetings conducted by the writer, an older lady requested prayer for her healing. Blind many years, and because of this compelled to live with a daughter's family, she

said, "All I am asking is for sight enough that I may be able to live by myself and not be a burden to others."

A dozen of us met—according to James 5:14—in that Oregon farm home, anointed her, and prayed for her healing. God's presence was movingly evident. John's account of the nobleman's son who, from the hour Jesus spoke the word, *began to amend* sprang to my mind and I felt impelled to quote it to that blind mother.

Passing through the town a few weeks later I saw her again, living by herself in her own little home; able to see sufficiently to keep house, to read large type, to see passing cars and distinguish their color. She had all she had asked and believed for. Her healing,

which was both partial and gradual, was evident through the remainder of her life.

Dr. W. B. Godbey, a great holiness preacher in his day, held that any of the gifts mentioned in I Corinthians 12 may be given to Christians at times, according to their faith and the demand of the occasion. However, it must not be denied that some individuals have had, or do have, certain of these gifts resident in them in much greater proportion than others. The gift of healing could be one of these.

Faith is a prerequisite to the effectiveness of any divine gift. This could clearly explain why some are healed in response to prayer and why others are not. But regardless of the opinions held on

this matter, there can be no denial that God does heal in response to faith in our day. There have been too many evidences to the fact, too many documented cases where God has intervened, for it to be disproved.

If thou canst believe, all things are possible to him that believeth, Jesus assured the needy. And that promise has not been withdrawn. It still is effective.

The very last to repudiate the miracle of divine healing should be the holiness people, those who through total dedication to and faith in Christ have received the Holy Spirit in sanctifying power. Their claim to this blessing should never be given over to any other group. "It is for us all today, if we trust and truly pray." □

Hardware and Happiness

RECENTLY in our city a robber knocked at a door in the dead of night. When the door was opened he forced his entry and robbed the couple, taking \$8,000 in large bills from the man's wallet, taking their two wedding rings valued at \$5,000 each, and her engagement ring valued at \$25,000.

Thirty-five thousand dollars should buy a lot of hardware to give in token and pledge of mutual vows of love. One wonders why such ostentation. Could it be that the persons involved were so timid and shy that they could not express their love in warm words? Could it be that they felt their love was not secure and needed to be reassured by such evidences? Could it be that they were so materially minded that they felt the language of money, of gold, of precious stones and such was necessary value symbols?

Would costly bands of platinum encrusted with diamonds be more meaningful than simple bands placed by loving fingers? After all, a symbol is not made symbolic by its worth but by the experience it symbolizes.

Love rises to its finest excitement when it gives itself, not when it gives any material token. The finest expression of love cannot be bought in a

store. It is the warm, throbbing, meaningful gift of total personhood. The language of love may be clumsy and stammering but it finds ways of saying things which cannot be spoken with any metal or mineral substance.

Thieves cannot break through and steal love. Love's sturdy bonds do not encircle an extremity of the body but the spiritual center of the life. Only the two persons involved can destroy the bonds of love. Love is not stolen at gunpoint but can be lost by improper care.

The public wedding ceremony is itself only a public expression of the vows made and deeply felt by two persons who love each other sincerely. Vows, gifts, symbols, rituals, and other customary parts of the wedding are at best only public demonstrations. The marriage is sacred; it is secret; it is personal; it is the giving of life itself in silent, utter commitment.

This inner experience seeks outward expression and shows itself to the world by public evidences. The evidences, however, are given meaning by the marriage rather than the marriage having meaning by the evidences.

One wonders about the holdup victims. How did their marriage react to the loss of \$35,000 worth of metal and stone? If these were reinforcements to a weak marriage, collapse could result.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



By Ross W. Hayslip
Tucson, Ariz.



GOD'S CURE FOR WORRY

THE EXTENT of my worries is measured by the depth of my consecration. I can be sure of the existence of a loving God who can be trusted to care for me and those that I love both throughout life and in death. Centuries ago the Psalmist wrote, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." This state of mind could come only through a sense of deep dedication.

Fanny Crosby lost her sight at the age of six. Instead of lapsing into depression and self-pity she put her hand in God's hand, and at the age of eight she wrote:

*O what a happy child I am,
Although I cannot see!
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't;
To weep and sigh because I'm
blind
I cannot and I won't!*

On her ninety-second birthday after 86 years of total blindness she said, "I never fret, never worry or think disagreeable thoughts, never find fault with anything or anybody. If in all the world you could find a happier person than I am, bring him to me. I should like to shake his hand."

The Scriptures tell us, "Rest in the Lord, and wait patiently for Him." This seems to indicate that, when we have done our best in life and service to Him, we can leave the uncertain and perplexing situations quietly and confidently in the hands of our Heavenly Father. When we have done our best, God can be trusted to supplement

it with His best. When we need God's help, if we are living near Him in a life of consecrated service, we can reach out to Him and find this help available.

This dedication begins with a crisis experience, but is strengthened by a day-to-day life of complete commitment. The marriage relationship begins with a definite nuptial rite, but across the years it is strengthened by a sharing of love, life, and labor. Only as we share ourselves with each other can the life of wedlock be meaningful, and only as we give ourselves to Christ and receive Him in His fullness can our lives be free from worry.

God does not always help us by suddenly obliterating our problem, or by giving us miraculous power to solve it. If we expect ingrained habits of worry to be instantly banished and hope to become sudden recipients of unearned moral strength, we are heading for disappointment.

God's assistance is ours in sure, if yet simpler and more normal, ways. This help will come in a new determination to be victorious. It will come in a feeling of encouragement that bids one to fight on in spite of the heat of battle. His strength flows into our being by the touch of His Holy Spirit, who asks us gently the great question of consequence, "Why worry when you can trust?"

Our trust is not like financial savings held back only for extreme emergencies. It is a day-by-day dependence that helps us to feel like Dante's expression, "In His will is our peace." □

By Aarlle J. Hull
Seattle

Love in Deed

LOVE is a popularly acclaimed phenomenon said to be "where you find it," "making a house a home," "in the heart of man," or even "making the world go round." We Christians epitomize it as the essence of our experience. Our children learn, "God is love," and, "Love one another," almost as soon as they pick up the tune to "Jesus Loves Me."

Certainly any conscientious disciple of Christ cannot overlook or minimize the importance of His commandments to love God with all your heart and your neighbor as yourself. Anyway I can't! I have always sought the experience of Christian love, considering it essential to discipleship.

But until recently I have been very frustrated in my quest. I have never really had any trouble at all loving God or myself as a creation of God, for that matter. But I could not attain what I conceived to be full Christian love because I simply did not feel a genuine love for everyone everywhere.

I realize now that the crux of my problem was in the fact that I rely heavily on emotion in human relationships. I equate love with the warm feeling I feel for my husband hurrying up the walk after a long day at the hospital. Love is the deep sense of joy and fulfillment I know when my son rushes into the kitchen with a bouquet of dandelions "just for me." It's the way I feel about my parents.

More specifically, I have always equated Christian love with the warm emotional response and deep commitment my heart gives to Jesus Christ and has never given to people in general.

To be sure, I wanted my neighbors to attend church with us and I

(Continued on page 13)

Editorially Speaking

By W. T. PURKISER

Answering the Critics

Few efforts are more futile than answering critics of the Church. The critics are a dime a dozen, and most of them are operating on a different wavelength than the institution to which they address themselves.

Part of the problem is that in some respects the critics are right. Some of them, at least, see us as we need more often to see ourselves.

There *are* phonies in the Church. Churches *are* basically conservative, and some of them are reactionary. What is preached in many churches is irrelevant to the interests and needs of men today. The Church *does* look more like a museum than it looks like the field headquarters of an army on the march. Church people *do* talk chiefly to themselves in a language the outsider finds difficulty in understanding.

These, and other points of criticism, have substance. Our reaction should not be to scorn the critics. Nor should we yield to the temptation to say, "You're another," when accused of hypocrisy—although there's a great deal more hypocrisy outside the Church than within it.

It is easy to get up our defensive hackles when we run up against criticism. This is particularly true when the criticism comes from those obviously on the outside looking in and is barbed with antagonism and hostility.

Seward Hiltner commented that, according to one proper definition of conversion, a man is converted when he stops thinking of the Church as "it" or "they" and begins to think of it as "we." By this criterion, there are a lot of unconverted critics around today.

But the answer to the critics is not in making excuses for conditions criticized. It is not in denying the point of the barbs, nor pointing to areas of strength not mentioned in one-sided faultfinding.

The best answer is always the answer of transformed lives, lifted out of the humdrum and ordinary by the Spirit of God. The best answer, as Louis Benes has said, is "people who are saved, not only for heaven but from their own self-centeredness, their own shortsightedness, their own lack of imagination of or concern for the needs of others."

Australian Methodist Alan Walker put it well

when he wrote, "The world today is witnessing not the 'death of God,' but the death which comes with godlessness. People who are rejecting the way of Christ in man-woman relationships are choking in the vomit of their own sexuality. A secularism which has banished the supernatural is smothering under the blanket of its own self-generating despair. The world, which is putting its trust not in God, but in force and in war, lives perpetually on the brink of nuclear destruction."

WHAT SUCH A WORLD needs is not only preachment but witness, not only exhortation but example, not only words but sacrificial deeds. The winsomeness of Christ, working its way out into every area of life through the fruit of the Spirit, is both the answer to the critics and the solution to the problem of the relevance of the gospel.

The power that liberates lives bound by sinful habits, that cleanses hearts stained with selfishness and greed, will never go out of date. The touch that transforms guilt-ridden moral cripples and makes men and women radiant with an inner light will always be in style.

Nor can anyone successfully argue against experience. The most powerful logic in the world is the logic of personal witness. Opponents may question our conclusions, but they cannot validly question what we have personally experienced.

Someone told of an atheist who had presented his case to a country audience and at the end of his lecture said, "If any person can prove I'm wrong, will that person come forward?"

An elderly man came to the platform. He carefully sat down on a chair.

"What is your argument?" the lecturer asked.

The man did not speak. He took an orange from his pocket. Deliberately, carefully, he peeled the fruit. The audience smiled. The atheist sneered. What kind of argument was this?

The old man then ate the orange with obvious relish.

"How did the orange taste?" he asked.

"I don't know," was the reply. "I did not taste it."

"Then why do you talk against Christianity and salvation?" the other asked. "You haven't tasted or experienced the blessings of salvation

or the joy Jesus gives those who serve Him. But I have tasted and seen that the Lord is good, and I advise you to do the same."

When the word of witness is backed up by the consistent life, it becomes all but irresistible. We must become what we say we are. When we do, the world is much more apt to believe.

This has a very personal side to it. The "Church" is not a mystical entity separate from the people who are its members. Its influence and power is the sum total of the influence and power of all of us put together.

Let us listen to our critics. But let us answer them, not with words alone, but with the witness of extraordinary lives. When "everyday Christians" become Christians every day, those around will at least sit up and take notice. □

The Four F's

It has been said that there are four F's in evangelism. They are: Find them, Fetch them, Feed them, and Fasten them.

The first step is suggested by the earliest account of Christian evangelism in the New Testament. When Andrew met Jesus, "he first findeth his own brother Simon" (John 1:41). When "Jesus findeth Philip," then in turn "Philip findeth Nathanael" (John 1:43, 45).

In each case, the finding was on purpose and not by accident. It came as a result of looking.

There is no town or hamlet so small nor any urban housing complex so formidable and impersonal but that there are lonesome and spiritually hungry folks to be found. Harvey Cox in *The Secular City* may have been right about some things, but he missed it when he inferred that people have come to the city because they prefer anonymity and seek nothing but privacy.

The body of a woman was found in a city apartment several days after death had come. She died of natural causes. But she had kept a diary up to the time of her death. On page after page were inscribed the words, "Nobody called today."

Any church will finally wither and die if its people do not find others and then "fetch" them. To church, yes; but more, to Christ.

Because they are people, just the finding and

the offer of friendship are worthwhile. But because we are Christians, the finding and the friendship are for the sake of introducing others to our best Friend. Thus we "fetch" them.

Andrew brought Peter to Jesus; and when Nathanael wanted to argue about the suitability of the Messiah coming from such a town as Nazareth, Philip wisely answered, "Come and see."

TO "FEED THEM" is the third F in the series. Whatever the analogy may lack, new Christians are compared to "babes in Christ." They must be fed—first milk, "the sincere [unadulterated] milk of the word," and then meat suitable for the building of strong bones, muscles, and sinew.

The Church needs not only obstetricians but pediatricians. It needs those who can assist with the "new birth." But it also needs those who can protect and strengthen the new life and nourish it to maturity. The infant mortality rate in the Church is much too high. ✱

The prevalence of a milk diet and the absence of strong meat in many pulpits has led to the sorry condition described by one minister when he said, "We have catered to the 'weak sisters' and ignored the needs of others until in some places they are about all we have left."

The final F is to fasten them. This means bringing new people into a working and witnessing fellowship. The rule for every new convert is, "Use him or lose him."

Speaking to businessmen, someone suggested a revision of the old saying, "A man is known by the company he keeps." The revised version was, "A company is known by the men it keeps."

But the same principle is true of churches. Churches are measured by the people they keep, not alone by those they win.

To hold its converts in a redemptive fellowship, a church must be genuine. Playacting soon loses its attractiveness for growing people.

A small college band, scheduled to march in a homecoming parade, hired some strong men to carry tubas in the march. The men couldn't play, but they looked impressive with their huge, shiny instruments.

But a small boy, sitting along the curb with his mother, looked and listened intently. Then he turned to his mother and said, "Mama, there's nothing coming out of those big things."

If ever a church gets to the place where "there's nothing coming out" by way of spiritual reality, no matter how large and how impressive it may be, it will fail to fasten the very people it needs most.

To find, to fetch, to feed, and to fasten—this is a program for any church in any community! It is the program to which God has called us, and to which we must be faithful across the years. □

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matthew 1:23).

A Call to Prayer

WEDNESDAY, JANUARY 7, 1970

A CHALLENGE TO THE CHURCH

CALL UNTO ME," is God's standing challenge to the Church in every age. "I will answer thee," is God's unchanging promise to those who pray.

In the midst of the desperate needs of our times and in the light of Christ's commission to the Church, it is time to seek Heaven's blessings.

Two significant needs press us to our knees:

1. The Conference on Evangelism, January 13-15, 1970

Only a genuine outpouring of the Holy Spirit can set hearts aflame with love and zeal to win a lost world to Christ.

2. The Year of Evangelism—1970

The trends toward weakness, failure, and barrenness could be reversed in answer to united, prevailing prayer. Nineteen seventy should be a year of ingathering. Fifty thousand people received on profession of faith is our goal.

Therefore, the Board of General Superintendents proclaims that Wednesday, January 7, 1970, be set aside as a special day of prayer.

Let the whole church answer this challenge by observing this day of prayer personally and collectively, in public and in private, in homes and in churches.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

BOARD OF GENERAL SUPERINTENDENTS

Samuel Young

Samuel Lewis

V. H. Lewis

Eugene L. Stone

George Coulter

Orville W. Jenkins

Love in Deed

(Continued from page 9)

sincerely desired for them the joys of knowing Christ personally. But really that was all I wanted. I disliked having to baby-sit with their poorly disciplined four-year-old while the mother visited the doctor. I got a bit bored hearing about Aunt Millie in Montana, Cousin Sally who's a nurse, and Jack's allergy tests.

I would often entertain guilt feelings because listening to my husband's descriptions of complicated surgical procedures or to my sister's office escapades didn't bore me half as much as Aunt Millie and Cousin Sally—yet they were every bit as uninteresting.

And so my dilemma was obvious. I was a Christian but I wasn't really. I had committed myself to discipleship and was failing because I simply did not love, and love was what it was all about. So I began to seek a warm feeling for everyone which I could then call "Christian love."

In the meantime I halfheartedly baby-sat and tried to do deeds of kindness to various people because I felt it was what a loving Christian would do.

And then Keith Miller articulated what I was beginning to realize, in his book, *A Second Touch*. He related the experience of imagining two different situations in which he might exhibit love. In the first episode he heroically saved his daughter from being hit and crushed by an oncoming truck in the street, and in the process of pushing her out of the way was crushed himself. A true act of love—giving his life to save his daughter's!

In the second imaginary scene the "nasty little kid from down the street" was in the same situation and he responded in the very same way. The first act of love was not difficult at all and not particularly Christian because a pagan would attempt to save the life of his own daughter.

But in the second case there was no warm feeling of love involved at all, just an act. It would be a deed performed, not because he felt like it, but because he loved God. That is, he acted out of love for God, and his performance of the deed was the love, not a warm feeling about it.

The realization that Christian love is not always a warm feeling but is more often the performance of a deed has simply revolutionized my Christian life. I cannot govern my emotions but I can govern my actions, and that is exciting.

It is exciting to realize that the key to successful discipleship lies, not in the vicissitudes of emotional climates, but in the discipline of daily living.

Oh, I welcome warm feelings when-

ever they happen along (sometimes coming when I least expect them), but I don't need them to experience Christian love because that love has taken on a new dimension . . . love in deed (I John 3:18). □

ARGENTINE COUNCIL PLANS GOLDEN ANNIVERSARY

The 17 missionaries forming the Argentine Council met in annual session October 20-24 in Buenos Aires. The group included four newcomers: Rev. and Mrs. Harold Ray and Rev. and Mrs. Victor Edwards, all transferring from other fields.

Plans were made for a golden anniversary celebration next year.

The development of national leadership for the church was emphasized, and changes necessary to further this end were considered.

Reporter Beryl Edwards writes, "Prayerful planning touching each department of the vast Argentine field proved both stimulating and encouraging, and the missionaries left the council with renewed vision and impetus for the task ahead." □

NTS GRADS SERVE THE CHURCH



Lt. Col. Clifford Keys

One of the 993 graduates of Nazarene Theological Seminary is a sort of district superintendent in a country where there are no Churches of the Nazarene.

He is Lt. Col. Clifford Keys, division chaplain of the army's 101st Airborne Division in Vietnam, who supervises the work of 24 chaplains and 30 enlisted assistants—and who was formerly the assistant to the Chief of Army Chaplains in Washington, D.C.

Chaplain Keys responded to a communication from a position "overlooking the DMZ," where there was "no stationery nor typewriter."

He wrote, "I held 11 services today for infantry and artillery troopers in this area—seven yesterday. A real challenging ministry. Time and energy are the only restraints."

When at NTS, Chaplain Keys wrote his thesis on "Some Values of the Chaplaincy for the Nazarene Minister." We can be sure that he has learned a few things about that subject since his 1953 graduation from NTS with *magna cum laude* honors.

Colonel Keys, a 1950 alumnus of Eastern Nazarene College, graduated at the top of his class at the U.S. Army Chaplain School. He later attended the U.S. Army Command and General Staff College (1961-62), the U.S. Navy Postgraduate School (1967), the Industrial College of the Armed Forces (1968-69), and George Washington University (M.S.B.A., 1969).

If you wonder about an army chaplain attending the postgraduate school of the navy, "he was the first army chaplain ever to do this. He is also 'the first chaplain of the Army, Navy or Air Force selected to attend the Industrial College of the Armed Forces'—so states a report on him from Washington. This report also includes the following decorations, which he did not mention: "National Defense Service Medal with Oak Leaf; Army Commendation Medal with two Oak Leaves; Legion of Merit; Master Parachutist Badge; and the Vietnamese Special Forces Jump Wings."

In answer to a question about what NTS has meant to him he wrote, "NTS provided me with a firm foundation scholastically and spiritually to pursue my calling. I have been in constant competition with graduates of all of the leading seminaries and other institutions of higher learning and have never had to apologize for the preparation NTS gave me. Because of this preparation, I feel greatly indebted to NTS."

In its twenty-fifth anniversary year, NTS takes pride in such graduates as Chaplain Keys of Vietnam.—J. KENNETH GRIDER. □

MOVING MISSIONARIES

Rev. and Mrs. J. Willis Anderson, Sr., Nazarene Parsonage, Washington Street, New Galilee, Pa. 16141.

Rev. and Mrs. Larry Buess, P.O. Box 2328, Beirut, Lebanon.

Rev. and Mrs. Peter Burkhart, Box 170, Georgetown, Guyana, South America.

Rev. Ralph Cook, Church of the Nazarene, P.O. Box 198, Liganee, Kingston 6, Jamaica, West Indies.

Rev. and Mrs. Kenneth Crow, c/o Charles Crow, 10402 Hillcrest Rd., Kansas City, Mo. 64134.

Rev. and Mrs. Edward Drinkwater, c/o P. B. Rand, Box 121, Brewer, Me. 04412.

Rev. and Mrs. Lawrence Faul, P.O. Box 70, New Amsterdam, Guyana, South America.

Miss Juanita Gardner, c/o Mrs. Bill Brogan, Mtd. Rte., Hwy. 52, Emmett, Idaho 83617.

Rev. and Mrs. Charles Howard, 227 W. Walnut, Ashland, Ohio 44805.

Rev. and Mrs. Gordon Johnston, P.O. Box 2328, Beirut, Lebanon.

Miss Marjorie Merritts, 696 Sheryl Dr., Pontiac, Mich. 48054.

Miss Evelyn Mewes, P.O. Box 803, Cheyenne, Wyo. 82001.

Rev. and Mrs. Joseph Penn, P.O. Box 532, Mbabane, Swaziland, South Africa.

ducting children's churches. Before publication, the material was used in other churches to verify its practical and effective usefulness.

There are 10 units varying from three to six sessions in length. They deal with the following subjects:

"Let Us Worship"

"My Father's World"

"My Bible"

"My Jesus"

"Salvation"

"I Talked to God"

"Growing Up"

"The Twenty-third Psalm"

"Be Thankful unto Him"

"The Christ of Christmas"

These units are not dated, so that they can be used in any order that will be most helpful in the local church.

In addition, there are guidance and materials for six special sessions: on Valentine's Day, Holy Week, Easter, Mother's Day, Father's Day, and Patriotic. Properly arranged and utilized with prayerful preparation this material makes possible a full program of significant worship for children during the church time.

The variety of material in Mrs. Moore's book makes it possible for the creative teacher to select what he would like to use and supplement it with his own resources. It is also complete enough that the person who is limited in creativity has guidance and materials complete enough to be able successfully to conduct an effective children's church without hav-



THE INTERIOR of the Coatesville, Pa., church, which was dedicated October 19 by District Superintendent James E. Hunton. The sanctuary seats 200. The dedication was also the observance of the twenty-fifth anniversary of the organization of the church. Rev. Stewart B. Fretz is the pastor.

The Book Corner

52 SUNDAYS OF WORSHIP FOR CHILDREN

By Emily Bushey Moore. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 300 pages, Kivar binding, \$3.95.

This is probably the most complete book on the market to give practical help in conducting an effective children's church. The material is developed for the primary and junior age child. It is designed to be used in a children's church where the children are not spectators but participants in worship activities planned by and for them.

The author has developed this material out of a rich background of experience in both public school work and Christian education. The content has been hammered out on the anvil of practical experience in con-

ducting to secure many additional resources.

Every church should have at least two copies of the book, so that the person who is going to tell the story or in other ways assist the leader will have the material immediately in hand without the leader having to duplicate it.

A bonus with the book is a special unit of six sessions on the Church of the Nazarene that is printed as a separate piece so the book has a ministry in other churches as well as a special ministry in the Church of the Nazarene.—KENNETH S. RICE. □



Pro: Second Coming Issue

... I did want to tell you how much I appreciated the issue highlighting the second coming of Christ. I think this is so important and possibly has been put into the background by many of our pastors. I am sure God will bless this effort to point up the relevance of this event in the light of the signs of the times.

RAYMOND C. KRATZER
Washington

... Thank you for the wonderful issue on the second coming of Christ. In a day like this we need more of this emphasis. Please give us more!

I am bringing this issue to the attention of my congregation through the pulpit and also through the weekly paper the *Linwood Log*.

HAROLD FLESHMAN
Kansas

I want to give you my sincere thanks for the recent issue of the *Herald of Holiness* on the Second Coming.

Pastor and Evangelists ...



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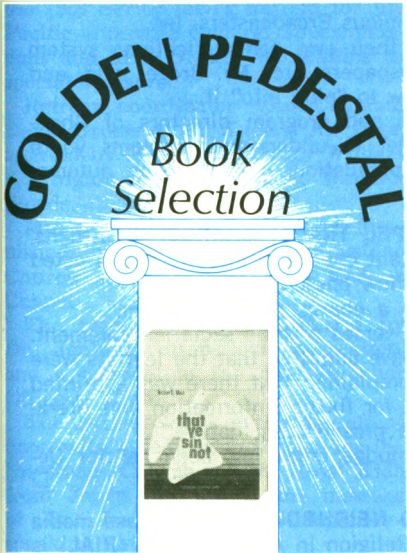
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It is so timely and very little is said from the pulpit in the light of prophecy. . . .

MRS. STELLA LIST
Arizona

Con: Pre-Tribulation Rapture

I read with interest the articles on the second coming of Christ in the October 29 issue of the *Herald* and would like to commend you for this



THAT YE SIN NOT

By Nelson G. Mink

Twelve studies in First John. Perhaps nowhere in the Bible is the matter of freedom from sin better explained and more forcibly set forth than in this short Epistle. Those who believe a Christian will always have to put up with a sin nature will find irrefutable arguments against such a theory in First John. The author expounds and clarifies this position in non-theological language in this book.

He tackles such problems as heart cleansing, eradication of sin, love made perfect, victorious Christian living, overcoming grace.

All of this that, to quote the Beloved Apostle, "your joy may be full." 72 pages. Paper.

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fine issue. However, I wish to react to the article "The Rapture of the Church." I believe in the second coming of Christ, but I do not see where the New Testament teaches the idea of a secret rapture of the Church before the tribulation.

The teaching of a rapture as an event separated in time from the Second Coming is an unnatural interpolation of a preconceived idea into the New Testament doctrine of last things. The idea of the Church escaping tribulation is wishful thinking. Why should God permit Christians at the end time to escape tribulation when thousands through the centuries have had to suffer? . . .

The scheme of dividing the Second Coming events into different stages had its rise in the nineteenth century, especially under the influence of J. N. Darby, and has been made popular in more recent times by the rather fanciful constructions of the Scofield Reference Bible.

The "blessed hope" of the New Testament is not deliverance from tribulation, but rather it is union with Jesus Christ at His second coming, which is at once both rapture and revelation.

VERN HANNAH
Alberta, Canada

Con: Dispensationalism

. . . The "Second Coming" issue has raised some serious problems in our minds. Historically, the Nazarene church has carefully avoided any official position regarding the Second Coming. In fact our early fathers, though tolerant with the "premil" position, did not believe in it, nor would they permit anyone to make it a matter of such importance that people's minds would be drawn from fellowship over it or in any way coerced to take any particular position.

We want to maintain the tolerant attitude also, but this is made most difficult under the circumstances. The fact (1) that the three major articles were written in defense of one theory among many extant theories, (2) that together, and in the *Herald*, that theory is given the status of an official one, and (3) the theory propagated is the most radical Plymouth Brethren dispensationalism, and (4) the fact that such a position controverts every major emphasis of holiness theology, make it necessary for us to raise our voices loud and clear.

Dispensationalism tends to encourage speculation in regard to the future. It tends towards a merely "patient waiting" attitude during this life and a loss of optimistic evangelism and aggressiveness. It is directly

responsible for much of the "isolationism" and social insensitivity of so much of fundamentalism, from which we have borrowed all too much. It stands opposed to the involvement of love which is the very heart of holiness. . . . The least that can be done is to publish some sort of statement clearly to the effect that many responsible Nazarenes, and there are many of us, do not hold to such an interpretation of Scripture. . . .

MILDRED WYNKOOP
Tennessee

EDITOR'S NOTE:

Possibly the editor put too much reliance on the statement carried in the "flag" of the *Herald* (always on page 4 or page 5): "Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene." Readers Hannah and Wynkoop are correct in that the Church of the Nazarene takes no official millennial position.

**Pro: Modesty on
Sunday Morning**

"Never on Sundays, but on prayer meeting nights"—a statement in the October 29 *Herald of Holiness* in



CARROLL LAND, alumnus and athletic director at Pasadena College, has been named chairman of District 3 of the National Association of Intercollegiate Athletics upon recommendation of the seven-man California executive committee of the association. Coach Land is in his tenth year at the college. He holds a master's degree in physical education and is currently working toward a Ph.D. at the University of Southern California. Mr. Land is the youngest man to be named to the NAIA post in the past 25 years.

"Pro and Con" discussing the matter of modesty.

A fine letter by E. E. Wordsworth—but since it is a church family problem, it involves the children, and unfortunately not all children attend the prayer meeting.

Surely under the leadership of the Holy Spirit, once in a great while, one might be led to say something about it on Sunday.

RUSSELL SHALLEY
Indiana

VITAL STATISTICS

DEATHS

HARVEY W. MILLER, 87, died Oct. 18 at El Cajon, Calif. Funeral services were conducted by Rev. J. J. Van Ryn and Rev. Larry Lewis. He is survived by his wife, Fannie M.; a son, Chaplain Paul W.; a daughter, Ruth Chaikoff; one granddaughter; two brothers; and two sisters.

REV. GEORGE ALVIN LANKFORD, 75, died Sept. 16 in Waldron, Ark. Funeral services were conducted by J. F. Yarbrough. Surviving are his wife, Illa Ann; three sons, Lowell, Harold, and Raymond; seven grandchildren; one great-grandson; one brother; and one sister.

MRS. BERTHA A. MCGINITY, 97, died Sept. 14 in Walbridge, Ohio. Funeral services were conducted by Rev. Orville Maish and Rev. Kenneth Graham. She is survived by three daughters, Mrs. Irene Barnes, Miss Mabel, and Miss Mildred; and one sister.

PERRY BAILEY, 75, died Sept. 28 in Dallas. Funeral services were conducted by Revs. L. M. Seay, Ralph Wright, and Hershel McNally in Greenville, Tex. Interment was in Irving, Tex. He is survived by his wife, Willie; four sons, Rev. James, Ernest, Pierce, and Calvin; two daughters, Mrs. Raymond (Mable) Hood and Mrs. Richard (Maude Ellen) Norris; and one brother.

IRA B. STATES, 68, died Nov. 2 in Caldwell, Kans. Funeral services were conducted at Medford, Okla. He is survived by his wife, Mae, one daughter, and four sons.

MRS. FLORENCE SHINGLER, 84, died Oct. 17 in Donalson, Ga. Funeral services were conducted by Rev. Doyle Smith and Rev. Jay Smith. She is survived by three sons, Lewis, Paul, and Sidney; eight grandchildren; four great-grandchildren; and one sister.

SELMA S. SELLESETH, 93, died Sept. 23 in Sacramento, Calif. Funeral services were conducted by Rev. James Snow. She is survived by three daughters, Viola Scott, Alice Deurner, Lucille Mulford; two sons, Irvin and Douglas; 15 grandchildren; and 33 great-grandchildren.

BIRTHS

—to Rev. William A. and Sharon (Briggs) Judkins, Kansas City, a boy, Kenneth William, Oct. 26.

—to Don and Sherrill (Chandler) Henderson, Corsicana, Tex., a boy, Dennis Lee, Oct. 27.

MARRIAGE

Miss Phyllis Jones, Kansas City, to Randolph Michael, Upland, Calif., at Kansas City, Sept. 27.

ANNOUNCEMENTS

CORRECTION ON MISSIONARY CHRISTMAS LIST

Rev. and Mrs. Harold Stanfield, 1055 E. Palmyra, Orange, Calif. 92667.

RECOMMENDATIONS

I should like to recommend Paul G. Parr and the Songmasters to our pastors and people for revivals. This party is now giving full time to the field of song evangelism. The Songmasters are composed of two Nazarene couples. They may be contacted at P.O. Box 855, Decatur, Ill. 62525. Phone 217-428-5363.—L. S. Oliver, Illinois district superintendent.

EVANGELISTS' OPEN DATES

George and Charlotte Dixon, Box 527, Kansas City, Mo. 64141, have open January 27—February 1.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

NEWS OF RELIGION

You Should Know About . . .

BROADCASTERS TOLD TO RELATE YOUTH PROBLEMS TO THE GOSPEL IN THEIR LANGUAGE. Problems of today's youth "must be related to the Gospel in their language," the Defense Department's director of information told some 125 religious broadcasters in Washington, D.C.

John Broger, who has jurisdiction over all armed forces radio, television, and motion picture operations and troop newspapers and other publications, spoke at the fall convention of the Eastern and South-eastern chapters of the National Religious Broadcasters, Inc.

Young people have established their own communications system through their music, poster art, newspapers, etc., Mr. Broger said, and religious broadcasters must learn how to "plug into" it.

Producers of religious programs and program directors of Christian radio and TV stations must get to understand problems youth are concerned about, such as overpopulation, dehumanizing automation, etc., he said. □

GREEK PROTESTANT FACES "GOSPEL TRACT" CHARGE. In Athens, Greece, an elder of the Greek Protestant church in Piraeus was arrested for distributing "gospel tracts" to fellow passengers on a bus.

John Boukis, 68, was booked on a charge of "proselytism."

The tracts were reprints of Bible verses with no sectarian comment.

The district attorney is said to have admitted that the leaflets were "non-proselytistic," but reportedly complained that there was a printed address to which people could write for further information and literature, "which could very well be of a proselytizing nature."

Mr. Boukis' trial before a three-judge court has been set for December 5. □

AD CAMPAIGN APPEALS FOR GOOD NEIGHBORS. A new mass media advertising campaign sponsored by Religion in American Life (RIAL) is based on the theme, "Break the hate habit. Love your neighbour."

Sponsored by RIAL each fall, this year's campaign will receive millions of dollars' worth of free time and space in the mass media donated by media owners and advertising managers through the Advertising Council.

According to Nielsen ratings RIAL's TV spots have made as many as 665 million home impressions through network television in a single year.

Designer of the 1969 theme poster is Ronald Chereskin, noted graphic artist.

The Advertising Council has conducted a public service campaign for RIAL every year since 1949. The advertising materials are prepared by RIAL's volunteer agency, the J. Walter Thompson Co. RIAL's message for the mass media is formulated by its supporting religious groups representing major Catholic, Jewish, Orthodox, and Protestant denominations. □

ONLY ONE RELIGIOUS BUILDING OPEN IN CHINA. The doors of only one religious building are believed still open to worshipers on Mainland China, says the "South China Morning Post" of Hong Kong.

The building, according to the newspaper, is a mosque in Peking opened in 1966 and tolerated as "a gesture to African Moslem countries."

The report was made by an Australian churchman who recently toured China. His observation and other reports reaching this colony indicate that all other religious buildings ranging from Buddhist temples to Christian churches are either boarded up or converted into warehouses.

The Aussie clergyman said the former Anglican Cathedral in Peking is now a warehouse, and other churches he had visited in eight areas of China during a 25-day journey were derelict and abandoned.

In Canton, he told the "Post," one church building was now a hospital. In Tsinan the visitor found one church deserted, full of junk and Victorian furniture. A family was living in the former vestry. □

Late News

OKINAWA SERVICEMEN'S RETREAT HELD

The Keystone Church of the Nazarene, English-speaking church on the island of Okinawa, was the scene of the 1969 Servicemen's Retreat for the Pacific area with General Superintendent and Mrs. Orville W. Jenkins as special workers.

Retreat coordinator was Chaplain David Grosse of the Kadena Air Base, assisted by Missionary-Pastor William Kelvington and Missionary Wendell Woods.

Music for the conference was furnished by members of the Keystone Church and personnel from Kadena Chapel.

The retreat featured addresses by Dr. Jenkins, discussions, recreation, and a banquet at the Fort Buckner Officers' Club.

The retreat closed on Sunday afternoon with a dedication service for the Keystone Church. Rev. Ross Kida from Japan interpreted the message of Dr. Jenkins for the Japanese-speaking nationals.

Mrs. Velma Barnhard was the retreat reporter.

Dr. Jenkins, accompanied by Mrs. Jenkins, was on a missionary supervision tour of Nazarene fields in the Orient which took them to Japan, Korea, Taiwan, and the Philippines in addition to the stop in Okinawa. They left Kansas City on October 17 and returned November 26. □

NEW NAZARENE HYMNAL IN PLANNING STAGES

The new hymnal for the Church of the Nazarene is now in the process of planning and early preparation. Music Editor Floyd W. Hawkins is chairman of the eight-member steering committee which held its first meeting August 26.

In addition to the steering committee, a 19-member advisory committee, representative of the educational zones throughout the church, has been chosen. The entire group met in Kansas City December 9.

All district superintendents, as well as members of the advisory committee, have been asked to take suggestions from pastors and representative laymen throughout the church.

The Book Committee of the church will be responsible for responsive Scripture readings in the new hymnal.

In addition to Chairman Hawkins, the steering committee is composed



NAZARENE church schools leaders at Christian Education Leadership Seminar in Cincinnati. From left to right, faces visible, Melton Wienecke, general director of VBS and weekday Christian education; Bill Young, general director of camps and Caravans; Kenneth Rice, executive secretary; LeBron Fairbanks, editor of "Junior Discoveries"; and standing, J. Paul Turner, editor of senior high curriculum. See article below.

of Ray Moore, music professor at Bethany Nazarene College; Fred Parker, book editor of the Nazarene Publishing House; Paul Skiles, executive secretary of the Department of Youth; Paul Orjala, professor of missions at Nazarene Theological Seminary; Norman Miller, executive administrator of the Nazarene Publishing House; R. W. Stringfield, manager of the Music Department; and M. A. Lunn, manager of the Nazarene Publishing House. □

CHRISTIAN EDUCATION LEADERSHIP SEMINAR HELD

Over 500 Christian education leaders gathered in Cincinnati in late October for the first Christian Education Leadership Seminar sponsored by the National Sunday School Association.

"Implications for Church Education in the 70's" was the theme as delegates from 38 states, Canada, and one from South Africa discussed the challenges of the next decade.

The seminar attracted 515, including 65 denominational leaders; 131 directors of Christian education; 62 writers, editors, and their curriculum personnel; 61 pastors; 39 youth leaders; and 48 professors from Christian colleges.

The Department of Church Schools in Kansas City was represented at the gathering by Dr. Kenneth Rice, executive secretary; Melton Wienecke, general director of VBS and weekday Christian education; Bill Young, general director of camps and Caravans; J. Paul Turner, editor of senior high curriculum; and LeBron Fairbanks, editor of *Junior Discoveries*. □



LEFT TO RIGHT, DR. B. EDGAR JOHNSON, general secretary; Dr. George Coulter, general superintendent; Dr. H. T. Reza, director of the Spanish Department; and Mr. Paul Skiles, executive secretary, Department of Youth, were among more than 250 delegates who attended the American Bible Society's fifty-first annual advisory council meeting in New York, November 10-12. Delegates represent over 70 denominations, that last year contributed \$1,312,615, or 17.6 percent of the Society's total income. Council recommendations, reflecting the theme, "Mission: Imperative," include continued expansion of translation, production, and distribution programs, new Scripture formats and methods of distribution to meet "hundreds of new life situations," and further research and adaptation of "all means of communication for the dissemination of the Scriptures."

Next Sunday's Lesson

The Answer Corner

● By W. E. McCumber

BETWEEN THE TESTAMENTS

(December 14)

Scripture: Psalms 1; 119:1-16; Luke 1:57-2:3 (Printed: Psalms 119:1-8; Luke 2:1-3)

Golden Text: Psalms 119:11

The prophetic voice in Israel ceased with Malachi. Before the apostolic witness began, four centuries would pass. The Lord was at work, in the rise and fall of nations, preparing the world for the entrance of Christ.

1. Israel and the law (Psalms 1; 119:1-16)

These passages reflect the Jewish attitude at its best toward the law. To delight in the law, in one's thinking and doing, insured God's blessing. To reject the law was to perish. The law was not a burden for complaint, but a source of rejoicing, for the obedient and believing Israelite.

Loyalty to the law was the inspiration of the Maccabees, whose heroic guerrilla warfare against the Seleucidae constitutes the most glorious chapter of Jewish history in the intertestamental period.

Of course, by others, the law was ignored, flouted, or distorted into a scheme for establishing a moral claim on God.

2. Israel and the neighbors (Luke 1:57-2:3)

This passage reflects the political and religious situation into which Jesus came.

Rome was conqueror of the world. Caesar was ruler of all and god to many. Israel was a subjugated country, occupied by hated Roman troops, oppressed by heavy Roman taxes, and ready to receive as Messiah any political savior who promised national independence.

Within the covenant nation were a patient and praying minority, a faithful remnant who looked for God to visit and redeem His people, remitting their sins and establishing them in holiness. Such persons were Mary, Elisabeth, and Zacharias.

Into a world like ours, a world of political power plays, of cultural diversity, of religious schism, Jesus came. And as He served that age and offered it His life, so He is the Answer to the needs, burdens, and confusions of this age. □

Conducted by W. T. Purkiser, Editor

Could you explain the "degrees" or "levels" of "rewards" in heaven? I know salvation is a free gift, yet I read that we will be rewarded for our works. When one has no talents, would his "works" be his daily Christian living? I agree that someone like a missionary should have special rewards. However, if we are to know each other in heaven, how could we if we are on different levels? I am not arguing, just curious. I shall be eternally grateful just to be there.

I'm afraid I can't give you much information as to the exact nature of the degrees of reward in heaven.

There are intimations that there will be differing rewards in the life beyond (Luke 19:12-27; I Corinthians 15:41-42), but the major thrust of Scripture is the emphasis on the complete bliss and total satisfaction of all our natures.

As to the talents, Matthew 25:14, 21, 23, indicates equal reward for equal faithfulness, even though five talents were gained in one instance and two in the other.

Certainly for all, gifted or not, the quality of faithfulness in Christian living is the "works" to be rewarded.

Whatever degrees of reward may mean, I am reasonably sure it isn't a matter of "levels" or "strata" of being, so there is no problem as to knowledge of one another in heaven (Revelation 7:9-12; 21:23-27).

I certainly sympathize with the desire to know more about the details of the life after death. But where the Bible draws the veil, we probably should not pry.

Our major attention with regard to heaven should be to get there ourselves and to take as many with us as we can. What's there will be just exactly right for us all (I Corinthians 2:9-10).

Would you please comment on Matthew 15:5 and Mark 7:11? Does this mean that it is wrong to give the tithe to God when the money is needed by our parents?

No. The verses have no reference to either tithes or freewill offerings.

Mark 7:11 reads, "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free." Matthew 15:5-6 is a parallel statement.

The reference in both passages is to a custom of the day known as "Corban casuistry." It was a device to evade the obligation to care for aged parents without cost to the person who was guilty of the evasion.

The Corban device meant that a negligent son "dedicated" or "devoted" to the Temple the money with which he might have helped his parents. The gift was never delivered, but its "dedication" made it unavailable to the parents who needed it.

It is supremely worthy to help those in need. But one part of the Word of God does not contradict another part. We must apply here the words of Jesus in a slightly different connection, "These ought ye to have done, and not to leave the other undone."

I have seen skeletons of giant dinosaurs in museums and wondered when they were on this earth. Many Bible students say that God could have created another race of men and animals and then destroyed them before He created Adam. What is your opinion?

I prefer the simpler explanation that dinosaurs and other prehistoric animals of species now extinct were part of God's original creative work described in Genesis 1.

The Old Testament speaks of other animals now unknown or that cannot be identified with any degree of certainty with species now living—for example, the leviathan of Job 41; be-

hemoth (Job 40:15); and sea monsters (Lamentations 4:3).

If there were men before Adam, the Scripture does not so indicate.

Before Adam, there may have been some kind of "anthropomorphs" (sub-human creatures with manlike forms). But they would not be "men" in the biblical sense of the word since they lacked the image of God essential to humanity (Genesis 1:27; 2:7).

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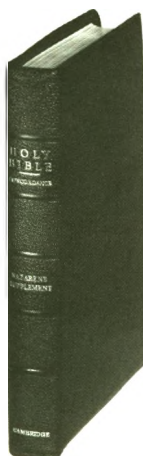
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—PHINEAS F. BRESEE

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“By All Means...”

THE MISSIONARY I LOVE MOST!

I HAVE seen hundreds of missionaries both at home and abroad, but I want to tell you of the missionary I love most. He has deeply influenced my heart and greatly enriched my life. He is the missionary after my heart, and God's heart too. Given a chance, he would conquer the world within our generation.

Surprisingly, this missionary idol of mine is the frailest of all missionaries I have met. He looks thin, ill clad, despised. He can hardly stand upright and spends most of his days leaning upon others. He cannot walk a block unless transportation is provided for him. He sits speechless most of the time, though he loves to talk to someone. He loves to be handled like a little child, but he is so frail that a child can mistreat him or a drunken man can trample him under his feet.

I have seen this amazing missionary at work. Fifty years ago he was sent to India to evangelize the most sin-degraded, head-hunting mountain people. When he arrived in the village, the chief examined his credentials and issued him a permit to stay. Before long, everyone was impressed with his message, and night after night people came to see him. He was so humble that everyone loved him. His long-suffering

and gentleness especially impressed the people. He was calm even when the children handled him roughly.

Before long five men, including the chief, announced their willingness to accept his message. Since that day, the missionary has multiplied his witness a thousand times. He has learned many new languages even while traveling much of the time. He has had the joy of seeing over 100 indigenous churches established, and has had a part in winning over 30,000 souls to Christ. I have known him for the past 25 years, and the more I work with him, the more I love and appreciate him.

His name is Mr. Written Word, and his message is the Gospel. The people he reached were my own people and several other hill tribes in Assam, India. Mr. Written Word is today livelier, stronger, and has a more effective ministry than ever before. The burden of the Lord is heavy upon him. He desperately needs your fellowship in prayer and giving. Will you encourage him today, so he may reach other people needing the message?

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